



Bible Vísión

December, 1952

S-P Day Raises Renovation Fund

In the Bible College vocabulary "S-P" is generally understood to mean "Special Privilege" one of those delightful boy-greets-girl situations. But on Nov. 12 the term took on a unique meaning. Then it referred to Student Project Day, a new venture in student co-operation in behalf of the college.

Originating in the Student Council, plans for the day called on every student to accept one or more work calls and to turn all his earnings from the day into a special fund for the decorating and furnishing of the recreation room in Founders Memorial basement. Churches in the community were asked to help by inviting their members to send in work calls. They responded well, and all but a few of the girls had a chance to go out and raise a few dollars—and a few blisters or callouses.

In a "Victory Rally" that evening the results were tabulated. Total gifts from students and friends amounted to some \$1,665.00. But the goal was \$3,000.00. Thereupon, the students pledged the balance, to be paid in by the end of the holiday vacation. In fact, the pledges went over the top by \$200.00.

Plans are to install a composition ceiling, plaster and paint the walls, and place new furniture and recreational equipment in the room. The class of 1952 gave, as its gift to the college, new recessed-type lights, which will be installed as soon as the ceiling is in place. Asphalt tile flooring for the room was provided by the Fellowship Circle as its 1952 project.

With its new beauty, the lounge room will enhance the social and recreational life of the student body in those moments of relaxation between study hours.

Print Greeting Cards, Calendars

As a new service to students, the college book store this year made available special Christmas cards with a distinctive Fort Wayne Bible College flavor. Designed by Richard Gerig, the cards show two snow scenes from the campus, and carry an appropriate greeting. They were printed in three colors on tinted stock, and were produced on the school's Multilith press under the direction of H. L. Mitchell.

Two-color calendars, for use by the college, were also produced by the promotional and printing departments. They carry season's greetings, and a campus scene with each month's calendar.

Increasing use is being made of the printing and binding equipment owned by the college. Recently a folding machine was purchased to expedite the production of folded mailing pieces. The Multilith, first of the new machinery to be purchased, operates by the modern "off-set" method of printing. In addition to producing special printed pieces, it does all the work previously done on the mimeograph machine.

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

Trustees Approve New Courses

Several new courses, proposed as additions to the curriculum of the college, have received approval from the Governing Board. A three-hour course in Introduction to Education will be offered next year. It will deal with the general field of teaching, and give some consideration to religious education in particular.

By request of the General Conference of the Missionary Church Association, a two-hour course in M.C.A. History and Polity is being added, and will be offered in the second semester of the current year. Prospective ministers and missionaries in the M. C. A. will be expected to take the course.

The Board of Trustees has also approved a training program for missionary nurses, and has authorized the faculty to work out the necessary details. Plans are to integrate two years of Bible and missionary training with the three years of training offered by approved hospitals, and to grant the degree of Bachelor of Science in Missionary Nursing Service upon completion of the work. Invitation of this program is in keeping with one of the objectives of Fort Wayne Bible College — to provide its students with special skills that can be used directly in Christian service.

Two Groups Tour During Vacation

Noon, on Friday, Dec. 19, saw the student body rush into the annual exodus for the holidays. Only a small percentage of the college family remained, because of distances, to spend the vacation period on the campus.

Two groups have been scheduled for a week of special meetings during the holiday period. Dr. and Mrs. S. A. Witmer, with the Echo-ettes Girls' Trio, accepted the invitation of Rev. J. C. Neuenschwander to visit churches in the vicinity of Humboldt, Tenn. Prof. W. M. Cook and the King's Male Quartet were slated to minister in Kansas and Nebraska. Both tours were for the week of Dec.

Credits Are Recognized

Official word was received recently from Indiana University, certifying that it will accept credits in transfer from Fort Wayne Bible College in courses applicable to degrees at Indiana University, for students making satisfactory progress before and after their transfer. This recognition is of value, since out-of-state schools are often guided in the acceptance of transfer credits by the policy of the leading university in the state.

Similar approval came from the New York State Department of Education more than a year ago. It applies to the entire Accrediting Association, in which Fort Wayne Bible College has top rating.

Improvements and recognition such as these mean that graduates of Fort Wayne Bible College have a higher degree of acceptability from the standpoint of training. With the academic advancement goes the unrelenting purpose to maintain, and deepen, the spiritual emphasis in the school.

28 to Jan. 4.

The vacation period ends Tuesday morning, Jan. 6.

A Brief Appraisal of the Revised Standard Version of the Bible

BY EARL E. BARRETT, D.TH., PH.D.

The aim of this appraisal is complete objectivity, but it will not be achieved. All knowledge is related to a knower. It is shaped and colored by the human channel through which it passes—a creative mind with its thought forms, apperceptions, presuppositions and pre-judgments. This article suffers the further limitation of brevity; only a few good and bad points of the RSV will be noted.

A. Faults

1. *Inconsistency in the use of "Thee" and "Thou."* They are used in address to God the Father, but not to God the Son, at least not uniformly. There is reason for this when the Jews asked, "Are *you* greater than our Father Abraham?" for their unbelief in Christ's deity is expressed in the Greek by their expectation of a negative answer (John 8:53). But is there any excuse for it in the disciple's confession (through Peter), "You are the Christ the son of the living God" (Matt. 16:16)? Christ declared that it was a revelation from the Father.

2. *The use of "young woman" in Isa. 7:14.* "Virgin" should have been retained in the text, and "young woman" or "maiden" put in the margin, if anywhere. Otherwise, there is no "sign," no unusual event here. It is an inconsistent translation for "virgin" is retained in Matt. 1:23, a quotation of this very passage in Isaiah.

3. *The failure to consistently capitalize the term "Holy Spirit."* In

Isa. 63 occur "holy spirit," "holy Spirit," and "Spirit of the Lord."

4. *The absence of italics.* Although this has given greater freedom in rendering the original languages into English, it is a liberty that has been taken at the expense of accuracy and should be indicated as such by italics. An example is found in Heb. 2:11, where the King James Version faithfully follows the Greek: "For both he that sanctifieth and they who are sanctified are all of one." "One" what? Conservative scholars have supplied "Father," "extraction," "nature," "spirit," "need," "common experience," and "dependence," any one of which is in line with the context. They take the passage to teach that the "many sons" to be brought to glory and the (unique) Son leading them are of one nature. He "had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest . . ." That is, He had to become a partaker of our human nature that we might become "partakers of the divine nature" (II Peter 1:4). Christ Himself prayed for this sanctification, this oneness (John 17:21). The point is that the revisers have added their interpretation, and as a interpretation it should be marked by italics.

5. *The RSV is copyrighted.* The reason stated in the preface is: "Because of unhappy experience with unauthorized publications in the two decades between 1881 and 1901,

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Seven Symbols of Christmas

BY MARTHA INEZ JOHNSON

Once I read a poem which began, My God, Thou art a God of beauty. I have never forgotten the line, because the exclamation, the wonder, the worship contained in it adequately reflect my own feeling. A waterfall crystallizing down grey rocks, a deep green pine tree silhouetted against a sunset glow, exquisitely pure white petals of a daisy gathered around a golden center—all point to God's preoccupation with the beautiful. But these three pictures are only the frontispiece in God's great book of nature.

Beyond all the grace and splendor in the natural world, there is found God's love of beauty in His own Word. He has put upon the lips of His scribes words and expressions that have not only comforted and challenged, but which have delighted readers throughout the centuries. *Look up, and lift up your heads; for your redemption draweth nigh.*¹ *The eternal God is thy refuge, and underneath are the everlasting arms.*² Again, these are inadequate examples of the thousands of magnificent passages in the Book.

Because our God is more absorbed with loveliness than we are aware, He has put into the hearts of His children on earth a desire for beauty. And perhaps there is no time when people are more drawn to tender beauty than at Christmas. All the fair symbols identified with Christmas—the star, music, little children, the tree, the wise men with their gifts, and the peace of Christ—awake in us a deep and moving response.

Of all these, perhaps the star is a symbol most closely associated with the birth of the Christ Child.

The wise men appeared before Herod saying, . . . *we have seen his star in the east, and are come to worship him.*³ Then it is recorded, . . . *lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy.*⁴ As a symbol of the Christ Child's star, we set a silver star at the top of our Christmas tree. Our carols are filled with wonder words about the star.

*O star of wonder, star of night,
Star with royal beauty bright . . .*

One after another our well-loved carols lift up the glory of the star and the stars: "O morning stars, together Proclaim the holy birth!" "The stars in the sky looked down where he lay . . ." "Sages, leave your contemplations, . . . Ye have seen His natal star."

John Erskine has said in a Christmas poem, "The world widens by starlight, The mind reaches; Stars beget journeys." And many have made the journey from the Christmas star, symbolizing the coming of the Christ Child, to the Saviour who says, *I Jesus have sent mine angel to testify unto you these things . . . I am the root and the offspring of David, and the bright and morning star.*⁵

Even as *the morning stars sang together,*⁶ we too sing at Christmas time, for song, carol and bell are symbols of this special season of the year. Wherever there are churches the ringing of the church bells on Christmas or the playing of chimes

1. Luke 21:28
2. Deut. 33:27
3. Matthew 2:2

4. Matthew 2:9, 10
5. Revelation 22:16
6. Job 38:7

is a triumphant part of Christmas celebration. Beauty and charm of our carols is deeply felt by all who love Christmas. Phillips Brooks, Boston-born preacher, visited the "little town of Bethlehem" at Christmas time one year. He wrote home: "I remember especially on Christmas Eve when I was standing in the old church in Bethlehem close to the spot where Jesus was born, when the whole church was ringing hour after hour with the splendid hymns of praise to God, how again and again it seemed as if I could hear voices that I knew well, telling each other of the 'Wonderful Night' of the Saviour's birth, as I had heard them a year before." It was Phillips Brooks who wrote the words of one of our best loved carols, "O Little Town of Bethlehem," sung for the first time in his own Sunday school in 1868.

All the old carols are filled with exaltation and ecstasy. Read the words over to yourself this year, so that you may have a new appreciation of their glory when you sing them. Their power and splendor will move you deeply as you meditate upon each one.

"Still through the cloven skies they come

With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing;
And ever o'er its babel sounds
The blessed angels sing."

No Christmas music is complete without The Messiah, God-inspired notes and words that lift us into the real harmony of Christmas as no other one part of our Christmas worship. No one can really feel that his Christmas preparations are complete who has not sung or listened to the great Hallelujah Chorus. If you wish to add new understanding to this magnificent music, read Han-

del's life, particularly the part that presents the tempestuous story of his composition of the oratorio.

There is Christmas music written to honor a tree too. Perhaps we are a little less familiar with "O Tannenbaum, O Tannenbaum." And a tree has come to symbolize Christmas for many. We see glittering trees everywhere—on streets, on lawns, in shops, in public buildings, and of course in our homes. They are the delight of little children. In some foreign lands families take hands and dance around the Christmas tree singing joyful songs. Poets have not excluded trees in writing about Christmas. Helen Crew asks:

"Think you the green trees slept
while Mary grieved

In pain and travail sore?

Nay, night-long they watched with
her, till at dawn

Her babe she bore."

And as we become mature, we cannot somehow separate the thought of this tree set up in honor of the Christ Child from that other tree on which "the prince of glory died." In the midst of our rejoicing and gladness there comes the poignant reflection of His sacrifice for us.

Children, we said, love to watch the festooned evergreen tree, and it is the children, those who have not known too much sadness, who look forward most eagerly to Christmas. It is so simple for little children to identify themselves with that other Child. To them Bethlehem cannot be so very long ago or so very far away. Many children have in mind slipped into that stable, and have thought of the Christ Child as the child in these lines thought of Him,

"His shut-up eyes would be asleep
And He would look like our John,
And He would be all crumpled too
And have a pinkish color on."

(Elizabeth Madox Roberts)

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From



the President

What is real in the Christian faith? That is the most searching question this generation is asking. It wants to know. And we who profess to be believers had better be prepared to give the right answer or stop professing. They will see through us, for they can spot sham and pretence the moment they see it. If they do not detect reality in our profession, they will turn away in well-deserved contempt.

In one of Dr. George Truett's special services in a Southern university, a young man, for whom many were praying, remained hard and unyielding. But on the last day, this college youth came into Dr. Truett's room with this challenge: "I want you to swear that you will tell me the absolute truth. Is Jesus real to you?" That was the question that had to be answered before that youth would or could decide to commit himself to Christian faith. Dr. Truett looked the young man straight in the face, and holding up his right hand, replied, "God being my witness, I say that Jesus is more real to me than my right arm."

JESUS IS REAL. Our faith does not rest upon myth or speculation. Jesus lived two thousand years ago; and the world is now celebrating His birth. The aged Apostle John, who saw Him and heard Him, wrote in his first epistle: "That which was

from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

Here is *testimony* from three senses—they saw, they heard, they touched. Here is *explanation* of that matchless life of purity and selfishness: it was the manifestation in human form of that Life that had no beginning. Here is *declaration* based on the experience of reality: "That which we have seen and heard declare we unto you." And that is what we are celebrating. It is infinitely more than the birthday of a mortal man; it is the stupendous fact that God came into human life in Jesus of Nazareth.

About thirty-five years after Jesus died and rose again, a cultured, well-educated Greek who occupied a responsible office in government, was mulling over in his mind the strange claims he had heard about Jesus. Some very enthusiastic followers, who seemed radiantly happy and dead sure, had told him of Jesus, how He healed the sick and forgave the sinful. They had tried to tell him that He had risen from the dead

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R. S. V. Of The Bible

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which tampered with the text of the English Revised Version in the supposed interest of the American public, the American Standard Version was copyrighted to protect the text from unauthorized changes. In 1928 this copyright was acquired by the International Council of Religious Education, and thus passed into the ownership of the churches of the United States and Canada which were associated in this council through their boards of education and publication" (IV).

The copyright of the RSV is held by the successor of the ICRE, the Division of Christian Education of the National Council of Churches. It has been feared that this would unduly restrict the use of the Bible. There is a real question whether any man or body of men should assume the prerogative to regulate the dissemination of the Word of God, which should be as free as the air supplied by a gracious Providence.

In its Statement of Policy the DCE states that it "wishes to encourage the widest possible use of this version which is consistent with the rights of the publishers." It does not propose to charge a royalty for reproduction privileges except "in the case of books which use considerable portions of the text and which are published for profit." No permission is required for quotation of "less than a full book in length nor for quotations of several excerpts which have a combined length of 1,000 verses or less, in general church, church school, or missionary periodicals." However, in all cases acknowledgment must be made of the source when any part is quoted, the form of acknowledgment varying with length and conditions of quotation.

B. Virtues

1. *Greater clarity or felicity.* The major reason for the revision was "change since 1611 in English usage" (VIII). Just a couple examples out of very many will be pointed out. "It is right for me to feel thus about you all" (Phil. 1:7, RSV). This is clearer than the King James Version which has "It is meet;" also "right" is an accurate translation of the Greek *dikaios*. Perhaps some of the beauty and rythm of "not slothful in business, fervent in spirit, serving the Lord," is missing in the RSV of Romans 12:11, but is not "never flag in zeal, be aglow with the Spirit, serve the Lord" nor more descriptive or picturesque? The substitution of "Counselor" for "Comforter" in John 15:26 seems to make Christ's words more meaningful.

2. *The use of "Lord" rather than Jehovah.* Here the RSV follows the King James Version rather than the American Standard. "Jehovah" is a medieval word rather than the word originally used by the Jews which was probably pronounced "Yaheveh."

3. *The retention of "sanctify."* The committee on revision substitutes "consecrate" for sanctify in many renderings of the first revision of the New Testament (1946), but weighing the evidence presented by such scholars as Dr. J. A. Huffman, Dr. George Turner, and Dr. Harold Greenlee, and others, the committee changed their minds. There was no "complete avoidance of Bible-believing scholars," nor "complete failure to consider their criticisms." All the eighteen changes requested by Arminian scholars were approved by the committee. The reason assigned for reinstating the term "sanctification" in many passages is given as follows: "The words 'sanctify' and 'sanctification' have been restored in

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You listen to gospel broadcasts. Therefore . . .

You're Obligated

BY RICHARD E. GERIG, DIRECTOR OF RADIO, F. W. B. C.

Most of us who are Christians consider ourselves honest, morally ethical people. We attempt to pay our bills on time, to be square in business transactions, and to fairly meet every obligation that normally comes to us. In essence, we want to feel that we usually earn the privileges, services, and products we enjoy.

But when it comes to radio, we're different. We listen to program after program with no obligation involved other than the original purchase of our radio set. In most cases, we never buy the product advertised by the sponsor. So we continue to enjoy the program at the sponsor's expense. It's true we don't have to buy his products; some of them aren't even compatible with our standards of Christian living. Sponsors even recognize that only a percentage of their listening audience will buy their product or service. There's some justification, therefore, in showing no return interest in the business enterprise which provides a secular program for us.

But let's apply our discussion to Christian radio programs. For you as a Christian, the story becomes decidedly different. You now benefit directly from the program by virtue of its intrinsic spiritual character. Day after day, week after week, you listen habitually to your favorite gospel broadcasts—getting spiritual inspiration, blessing, and encouragement. You are definitely receiving the good that program is designed to give you. *Doesn't this obligate you?*

Look at the picture which is basic

to this question. Radio in our country is big business. It operates on the basis of supply and demand. Radio station managements must turn programs into revenue in order to continue operations and realize profit. They aim to present programs, therefore, which the biggest part of their potential audience wants. In turn this increases their selling power, which means more business for them. In order to evaluate its own programming, a radio station uses several methods of determining which of its programs are in greatest demand. They hire audience measurement services, two of which are known as the Hooper and Neilson ratings. These services use telephone and mechanical methods in charting the listener pulse of the station's programs. Another method, one more often relied upon by most stations, is the measurement of *mail receipts*. Mail is important to the station: *it comes directly from the listeners, the life-line of the station.*

In exchange for the spiritual good you get from your favorite Christian program, you can—and should—write a letter of approval and appreciation. Your letter or card is a vote for the gospel on the airwaves. It's your method of returning something for the good you get. It's entirely within your power to write. Therefore, it clears you ethically; you no longer receive something for nothing. And it creates demand for that program—the demand that will keep the program coming to you.

Your letter or card should be addressed to one of two places: either

to the broadcaster—that is, the church, institution, or group presenting the program; or to the station which releases it. Both are desirable. Your letter directly to the broadcaster helps him determine the effect of his efforts. He can evaluate his program if necessary, and know better how to serve your spiritual needs. He can build a file of testimonials of definite help received through his program. The encouragement will thus stimulate him to an even more effective radio ministry. And, very important, he can tabulate the letters and cards, and in turn report to his station the response obtained—thus creating the demand for keeping the program on the air.

Your letter to the station management is also important. It's a direct vote to the station for gospel programs. It gives the station immediate evidence of support for that kind of program. It tells the management that without that kind of broadcast, the station would probably lose a listener. It's an act of appreciation for the community interest the station is rendering. It's a testimony to the presence of Christian people in the community the station serves. And it's direct and forceful demand—*which the station wants*.

When writing directly to the group which presents the broadcast, enclose a financial investment in that program, however small. In most cases, it costs handsome sums of money to bring the program to you. Again, if you regularly benefit from the program and receive spiritual blessing through it, it deserves your interest and help, whenever possible. Think it over.

Here are some hints for writing your letter or card. Unless you have a specific experience to relate in connection with the broadcast, simply make your letter or card brief. Be

right to the point. I like this example of a card written to "Sunrise Chapel," produced by Fort Wayne Bible College: "I enjoy your program very much and listen to it every day." That's a brief note, but it tells the story.

Be sure your letter or card is addressed correctly. You can usually get the address of the broadcaster by listening carefully to the program. When writing a station, simply address the station by call letters, city, and state.

Think of the tremendous impact on the radio industry if all Christians who listen to gospel programs would jointly respond to their letter-writing obligation! There are approximately 2500 radio stations in the country. Let's estimate that there are over two million evangelical believers. If each Christian would write to only one station, each station on an average would get nearly one thousand letters! What an impact for the support of gospel broadcasting!

What are you doing about it? The responsibility is yours. You fit into the picture, because you undoubtedly listen to at least one Christian program regularly. Are you receiving the good that programs offers you, and doing—or investing—nothing in return? Are you creating demand for gospel programs?

If you write, listening will take on new meaning for you. You'll be doubly blessed through the program you're backing. You'll find new joy in helping to build demand for that program on the air. You'll form a bond of friendship between yourself and the broadcaster, which will give the program greater personal meaning for you.

Don't put off writing. You may never get to it. Get your pencil right now. Send your letter or card to your program or station—*today*.

—*Missionary Worker*

Let This Mind Be In You

HAROLD B. KUHN, PH.D.

The life of sanctity finds one of its clearest descriptions in Paul's letter to the Philippians, where the theme "The mind of Christ" is elaborated by a score or so of melodic notes. To quote a few of them: be of one accord; do all things without murmurings; shine as lights in the world; look every man on the concerns of others; rejoice alway; be anxious for nothing; let your moderation be known to all men; be blameless. The accent falls upon the gentler virtues, though the more rugged ones are never far away. Make no mistake about it; to count all things loss for Christ is the pinnacle of heroism.

Paul is revealed as the sensitive Christian *par excellence* as he writes to the Church in Philippi—a Church toward which he looked with fondest memories. It is this very question of sensitiveness which poses something of a problem for the man or woman who will walk in perfect love. None will deny that warmth and depth of feeling are an essential feature of the cleansed heart. The very presence of the indwelling Spirit, symbolized so fittingly by the dove, guarantees that. The problem arises in this connection, in the area of *how* and *to whom*.

Tenderness is a quality of the sanctified heart. This does not mean that its opposite is always present in the unsaved or in the carnal Christian. It does imply, however, that the coming of the Holy Spirit in cleansing power re-directs sensitiveness, so that it is guided and shaped by regard for others and "the things of others."

The grace of entire sanctification shifts the focus of emphasis from self to one's fellows. Given an opportunity, the gracious Spirit will shatter the citadel of selfishness, and polarize sympathies and concerns upon others.

In this connection, we are frequently confronted with the problem of over-sensitiveness. It is evident that this, and its extreme of personal touchiness, are distortions of something which God's grace can use. The Christian who, in his inner life, finds himself to be troubled at this point may and should be instructed and encouraged by Paul's word, "He which hath begun a good work in you will (continue to) perform it." Here is a promise of grace sufficient to alchemize and redirect sensitiveness until it, being drawn out to others, becomes a fine and rare virtue.

The expression, "Let your moderation be known to all men" is frequently translated also, "Let your yieldedness be known to all men." Taken within the framework of the Epistle, this 'yieldedness' can certainly not be confused with flabbiness. It must denote a willingness to yield to personal preferences and personal comforts when the eternal interest of others are at stake. It is compatible, however, with such resoluteness as is implied in Paul's words, "I press toward the mark for the prize." It needs to be pointed out, that only through study of the Word and waiting upon the Lord can we, in the successive problems of life, know when and in which cas-

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Fellowship

Circle

In the Cradle

Richard, '51, and Mary Brownfield welcomed Miss Jane Louise as the third member of their home on Oct. 13. They are living in the Methodist parsonage in Hamilton, Ill.

For Gerald, '51, and Coyla Gerig, '45, of Dodge City, Kans., it's a boy—Kurt Douglas born Oct. 29.

Virgil, '51, and Leona, '47-'49, Bixler are rejoicing over the arrival of Cheryl Faye on Nov. 14. Daddy Bixler is the preacher at Macungie, Pa.

And it's a second daughter for Don and Faythe Rohrs, '48, who recently came home from their first term in the Hawaiian Islands.

At The Battle Front

Arthur and Clara Niblack, '51, report a good increase in the attendance in their new church in Hutchinson, Kansas. A year ago the average for their rally month was 32, but this year the figure stood at 70.

Elizabeth Wise, '33, and Mary Keinrath, '40, are missionaries in Colombia, South America. In a recent letter they said, "We rejoice because of souls saved and backsliders brought back to the Lord. Three couples who have been living together as man and wife are getting married. These are great victories.

"At present our project is that of enlarging our chapel. We are hoping to have it finished and more seats made for our Bible Day program, Oct. 26.

"Pray for the people as they hide the precious word in their hearts. They may not long have this oppor-

tunity! Conditions here are not good. Attempts were made to burn two churches near Cali but their efforts were futile."

Floyd (ex-faculty) and Adah, '39, Shank, who are missionaries in Gabon, French Equatorial Africa, have been appointed to open a new station in the large interior region of new help late this year they are being held as house parents at a school in Bongolo, because a registered nurse is required to be in the school, and Mrs. Shank is the only nurse available for the time being.

Leroy Rusher, '50, pastor of the Missionary church in Mooresville, Ind., joyfully reports the recent baptism of six new converts.

From the President

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after being put to death on a cross. They said it was all according to a plan which had been revealed in the Scriptures that Jesus was really the Son of God, the Light of the world, the only Saviour of men. Could these claims be true? It would be wonderful if they were, but how could one know?

Fortunately, Theophilus had a physician friend who had firsthand knowledge of the facts. And how did Luke go about clearing up doubts? By simply telling the facts, without comment or theological explanation. In the beautiful gospel that bears his name, he simply related what Jesus did and said.

The life of Christ speaks for itself. All who come with open minds to examine the facts will conclude with doubting Thomas, "My Lord and my God." The Jesus of history is real, and thank God, the Jesus of the 20th century is real. He walks with me and talks with me on the highway of life.

Seven Symbols of Christmas

But it is the children, our own children, whom we so often fail at Christmas time. We are too rushed with our much planning, we are too hurried with our much shopping, we are too intent with our much cleaning, we are too zealous with our church preparations, we are too careless with the longings of our little children. We need to take long half hours each day to sit with them, to tell them Christmas stories, to read to them from Christmas magazines, to sing with them the carols they are so eager to know, to share with them the story of the Bethlehem Child, simply to give *ourselves* to them—a gift they prize, oh believe me, much more highly than any wrapped gifts!

And when we remember gifts we remember too the wise men who came to see the Christ Child on that first Christmas with their princely gifts—gold, frankincense and myrrh. The wise men and their gifts have become doubly a symbol of Christmas. But perhaps we lack their wisdom. For instead of taking gifts to the Christ Child, we give them to each other. How strange it would seem if we read that the wise men exchanged gifts among themselves and then went to worship the newborn King! Yet our great gifts, our expensive gifts, are for our dear ones on earth, and as an afterthought often, our small gift is for our dear One in heaven. Gifts are a symbol of Christmas, but they are also a symbol of our deep heart love toward the great Giver, the One who *gave his only begotten son*.

That *son* in turn, giving His life for us, promised also, *My peace I give unto you*.¹ These are days when we are constantly and acutely aware that there is no peace in the world about us. We wonder, Will there always be this uncertainty, this anxiety of living in an age that whirls in

streamlined speed about us? Are we never to have peace, real peace?

We who belong to Him know that the only peace we can count on is His promised inner peace. True, the angels sang, *Glory to God in the highest, and on earth peace, good will toward men*,² but men have not willed to have peace. They have not willed to let the Prince of Peace live in their hearts, and so they have forfeited His promise. Only that minority who have accepted Christ's way of peace can know peace really at this Christmas season. How deeply thankful we are for that inner peace, the peace that symbolizes the coming of the Christ Child.

As we look into a starlit night sky this month of December, let us worship with a more tender spirit our God who loves beauty; as we hear familiar carols sung by mighty choirs or by children's bell-like voices, let us too have a heart-praising song in the December twilight; as we become more deeply aware of the needs of our children, let us give them more of ourselves, our love and companionship at this Christmas season than we have ever done before; as we see bright-gleamed trees, may we be aware of that other tree that symbolizes a Saviour's suffering and shame; as we remember the wise men and their precious gifts, may we realize that there are gifts more valuable than silver-wrapped sparkling ones. Finally, as we see trouble, fear, insecurity tightening rough cords around a peace-denying world, let us share at this Christmas time as we have never shared before the Word of peace which we have so warmly and safely in our own hearts with those in spiritual need everywhere.

1. John 14:27

2. Luke 2:14

(Please do not reprint without permission.)

Let This Mind Be In You

(Continued from page 11)

es to concede to the wishes of others, and when to stand firmly for a position. Here is a remarkable area for growth in grace.

The guiding star in this entire matter is to be found in the exhortation: "Let this mind be in you which was also in Christ Jesus . . ." What a manifold richness is found in this Mind! The more deeply we study the gospels, the more we are amazed at what we find in Him! In our divine Lord meet, in flawless balance, tenderness and firmness, yieldedness and ruggedness, self-regard and concern for others. To view this "Mind of Christ" is to be challenged to a discontent with anything less than deliverance from all which would inhibit and thwart it, and with anything short of being "transformed by the renewal of the mind." Herein lies the challenge of the More Excellent Way.

—*The Standard of Holiness*

R.S.V. of the Bible

(Continued from page 8)

some passages to preclude mistaken inferences that have been drawn from their replacement by 'consecrate' and 'consecration,' and to agree with our retention of the term 'sanctify' in the O.T."

Thus in John 17:17-19 we read, "Sanctify them . . . and for their sake I consecrate myself that they also may be consecrated in truth." Here the disciples and Christ are on the same level of privilege in consecration but not on the same level of necessity for cleansing. (See Acts 15:8,9 for the answer to Christ's prayer).

4. *The use of "expiation" rather than "propitiation."* The latter has suggested to some the heathen no-

tion of appeasing wrath, or certain man-made theories of penal satisfaction. On the other hand, "expiation" is more harmonious with the Greek word in Rom. 3:25—*hilastarion*, Mercy Seat (always that in the Septuagint, and in the only other N.T. reference, Heb. 9:5). That is, "God set forth His Son a Mercy Seat," the meeting place of God and man, where sin, as cleansed by blood and covered from God's gaze, is forgiven. And as the more general word, "expiation" will be acceptable to those who, holding that the sacrifice of Christ was the *result* rather than the cause of the divine propitiousness (John 3:16), and that while God was disposed to forgive, He could not actually do so until Christ furnished an adequate basis for it, see in the vicarious life and death of Jesus Christ a God-given, substitutionary and reconciling sacrifice for sin.

Perhaps it has been observed that neither excessive praise nor excessive blame has characterized this evaluation, but rather a note of "mildness" (the literal meaning of "moderation" in the King James Version of Phil. 4:5). When religious men have been stirred more deeply than for a long time, it may be well to heed the injunction of Scripture, "Let all men know your forbearance." After all, the RSV is only a translation; no one translation will ever bring out the richness of the original and satisfy everyone. A so-called conservative revision will not please even all the conservatives, and its revisers would feel the need of an exhibition of "forbearance" with their work. On the other hand, the King James and the American Standard Versions have endeared themselves to many people, and it will be a long time, to say the least, before these will be supplanted by *any* new version, particularly one with the above faults,

The Perfect Gift

We worship Thee, O Son of God,
On this most holy day,
Who came to earth a little Babe
And in a manger lay;
Thou who didst leave Thy heavenly home
To break earth's chains of night,
Whose advent brought a world new hope,
Changed darkness into light.

As wise men traveled from the East
Led by that gleaming star.
And brought their precious gifts to Thee
From their own lands afar;
So we to Thee would homage bring
And sing that heavenly strain
Of peace on earth, good will to men,
The world so needs again.

At this glad time we too would bring
Our greatest gift to Thee;
Lord, first ourselves, then all we have,
Our perfect gift would be.
Wilt Thou through us shine forth to men
Who need Thy light so clear;
Use us, our money, talents, time,
In Thy sweet service here.

—*Julia Benson Parker*

Announcements . . .

of Interest to Bible Vision Readers

- In the January number of Bible Vision an important announcement will be made to all subscribers regarding an important change being planned for a wider coverage of a College periodical. Watch for the notice.

- The 50th anniversary of Fort Wayne Bible College will be held in just two more years. The first meeting of the planning Committee was held on December 15.

- An announcement will be made soon of a special course that will be offered by the College in Missionary Nursing Service.

- The College needs a "handy man" to assist in maintenance, preferably an older, single man who would prefer having board and room furnished. Pastors who know of candidates or those interested are encouraged to write to the President's office.

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